1;Seligmann & Seligmann E-5 (1907-1908) 1911
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It is not suggested that the conscious element is entirely absent from the Vedda possession dances, it is impossible to believe that such a sudden collapse as that occurring in the Henebedda *kirikoraha* ceremony (p. 222) (when Kande Yaka in the person of the shaman shoots the sambar deer), followed by an almost instantaneous recovery, is entirely non-volitional. and the same holds good for the pig-spearing in the Bambura Yaka ceremony (p. 243) at Sitala Wanniya. We believe that these facts can be fully accounted for by a partial abolition of the will, that is to say, by a dulling of volition far short of complete unconsciousness. The shaman in fact surrenders himself to the dance in the fullest sense, and it is this, combined with a high degree of sub-conscious expectancy, which leads him to enact almost automatically and certainly without careful forethought the traditional parts of the dance in their conventionally correct order. Further, the assistant, who follows every movement of the dancer, prepared to catch him when he falls, may also greatly assist by conscious or unconscious suggestion in the correct performance of these complicated possession dances. Again, we do not think there can be any doubt as to the non-volitional nature of the possession, by the *yaka*, of the bystanders, near relatives of the dead man, which may take place during the *Nae Yaku* ceremony[1].

One remarkable fact may be chronicled here, viz. that we have never met a Vedda who had seen the spirit of a dead man, that is to say, no Vedda ever saw a ghost, at least in his waking hours. We have never been able to obtain any corroborative evidence for Bailey's assertion that "the spirits [of the dead] appear to them in dreams and tell them [the Veddas] where to hunt." Veddas certainly dream, but Handuna and his son-in-law Kaira, two most trustworthy informants, said that they did

[1] There was nothing about the general behaviour of any of the Veddas with whom we came in contact that suggested a specially neurotic or hysterical tendency. The graver stigmata of hysteria such as would warrant a diagnosis of functional disease were always absent and the Veddas, even when ill, were in no sense fuss makers or inclined to magnify their ailments in the way so many Melanesians do. We are indebted to Dr C. S. Myers for the suggestion that possession by the *yaku* can best be explained as an affection (dissociation) of altered personality. If this be so the condition is comparable to a number of well-known cases in the sphere of mental pathology.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

not often have dreams. Dreams are considered uncanny, and Handuna said that, although a shaman, he himself feared them. He told us that a man would usually remain quietly in the rock-shelter for a whole day after a dream, and would not leave it to get food, even if staying in the cave meant going hungry. Handuna once dreamt that he had shot a monkey and brought it back to the cave, so he did not go out hunting the next day but stayed in the cave. He said that he had never had dreams that were of themselves of a terrifying nature, such as being attacked by bears or falling over a precipice. He dreamt of his father a few days after his death, but seldom or never since then. In his dream his dead father invited him to come hunting with him, and together they went into the jungle and found some yams and cooked and ate them. Handuna said that he was not afraid "because he was my father; what was there to be afraid of? Nevertheless I stayed in the cave, for I was sorry that day." Handuna told us that children—even small children that cannot talk—may wake up shrieking, but he has never heard of people talking in their sleep.

With regard to the causation of dreams there was a real but ill-defined belief connecting the dream-forms of dead relatives with the spirits (*yaku*) of the dead. Discussing this matter in connection with his dream of his dead father, Handuna said, "We think it is through love they come," but he showed that he realised that living people who were not near relatives might be seen in dreams, by volunteering the statement that at our departure he might dream of one of us (C. G. S.) to whom he was speaking.

Although the dream-forms of dead persons were vaguely associated with their *yaku*, it was generally denied that the dead seen in dreams told the living where to hunt, and it must be remembered that the general opinion was that no living person had ever seen a *yaku*, and it was only when specially discussing dreams that it was said that *yaku* were seen in dreams. Nor did the *Nae Yaku* regularly make their presence known in any other way than by possession, though some Veddas translated the minor noises of the jungle into signs of the presence of the *yaku*. These facts also seem to militate against the idea that any